THE PACIFIC

A religious and family paper

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Pacific Theo Sem Reading Room

NEVER IN VAIN.

I look to Thee in every need,
And never look in vain;
I feel Thy strong and tender love,
And all is well again:
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears
I sink beside the road,
But let me only think of Thee,
And then my heart springs up in me.

—Samuel Longfellow.

THE PACIFIC

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Bethsaida Mission.

Into the heart of Chinatown
People had come from everywhere,
To tell of what the Lord had done,
And bless His name in Song and Prayer;
Then in their midst spoke little Jim—
Our Christian Jim of Chinatown—
"Once I bad boy, I full of sin,
Now I love Lord, I full of joy,
The Lord no tired of China boy";
And little Jim sat down.

Others then followed: one a man,
Whose home was on the storied Rhine;
The next, brown men from far Japan
Spoke words almost divine;
And now a maid with Afric skin,
Whose heart was washed in Jesus' blood,
Stood and proclaimed her love for Him—
"O blessed Massah, Thee I lub,
Because you freed my soul from sin,
Though black my face, I'se white within."

Thus many spoke, or praised, or prayed,
People of high and low conceit,
Some babes in Christ, and yet were made
With aged saints in Christ complete.
God bless Bethsaida Mission, where,
Led by God's power in praise or prayer,
God's children meet, sinners to greet
And of God's fulness share.

It has been said that we dig our graves in youth; but a sadder thing is a low-toned, dull maturity that has no resurrection power, and holds on to life from mere animal instincts. The only thing that can help us is a new resolve by which the breath of heaven may fill our sails, and bring us out of the wretched doldrums of a soul delayed in the senses into the wide sea and free winds of a new life. If we can carry our self-reproach, accepting willingly its burden, knowing that we are not estranged from the love and forgiveness of God, there is great hope for us.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, September 1, 1904

GOOD THOUGHTS.

"Cood thoughts, like holy angels
To guard the soul from sin,
Will help to keep us pure and true,
No evil hid within.
Oh, let us ever cherish
Good thoughts within the breast;
To purity and goodness
So shall our lives attest."

The garments men and women are to wear in the heavenly life they are all the while fashioning for themselves in this earthly life. It will not be possible to purchase any "misfits" over there; nor will there be any ready-made apparel on sale. Each soul must fashion its own, and in the present only is there opportunity. Character is the garment we take with us when we pass out of this life into the other life.

When Abraham Lincoln was about to depart from Springfield for Washington in 1861, standing on the platform of his car, bidding farewell to the home-friends, he said that a greater duty devolved upon him than had devolved upon any other man since Washington. "He never could have succeeded," said Lincoln, "except for the aid of Divine Providence, upon which he implicitly relied at all times." And he then asked the prayers of his friends that he might have a like reliance and aid in the great work before him. All along the years men and women face responsibility which they feel that they cannot meet aright without special divine aid. They want implicit reliance on God, and that help which comes through united prayer.

The every-day life of the professed follower of Christ is continually testifying either for or against the religion of Christ. For a long time a Hindoo father in India watched the Christian girls of a mission school, and he saw among them never an unhappy face. This led him to bring his own daughter to the school, that she might attain that happiness which he saw in the lives of the girls already in attendance. If Christian people were to live all the time in such a manner as to show that they really had that which others did not have, and something highly prized in the possession, their lives would count more largely than they do in the upbuilding upon earth of the heavenly kingdom. "The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God," said Pascal. It is this because God abides in such a life and gives it power.

In the year 1810 there was organized in Massachusetts the first missionary society on American soil for the propagation of the gospel in foreign lands. The Christian world had begun to think of the great command of the Master, "Go ye and disciple all nations," as they had not been thinking of it for centuries. There was considerable missionary effort in the Roman Catholic church immediately after the Reformation, but it was a long time before there was among Protestants the manifestation of a desire to proclaim the gospel beyond the bounds of Christendom. In the first half of the eighteenth century the Moravians began that work in the West Indies and in Greenland which has so distinguished them, and in the latter part of the century the missionary spirit began to manifest itself in Great Britain, and societies were organized for its utilization and cultivation. In early years in America there was organized work among the Indians here, but it was given to a few students in Williams college, in the early part of the nineteenth century, to be the movers in this country in a work which was to spread until, through the consecrated efforts of Christendom, the world was to be girdled by the light and peace of the gospel. Foreign missions in America date origin from the haystack prayer-meeting near Williams College in 1806, although the first society was not organized until 1810. The spirit of missions came upon that little band there in prayer; it was transplanted later to Andover, and the petitions of men ready and anxious to lay in other lands the gospel foundations were heeded, and America began to have part in that great work which, as the years went on, made the nineteenth century distinctively the missionary century. The first great missionary society on American soil, organized as herein stated, known as the American Board of Commissioners for Foreign Missions, holds its annual meeting this year at Grinnell, Iowa. Today, as never before, the call is for workers and for funds to carry the gospel to the people who sit in darkness. Distance has been annihilated, all doors have been opened, and the whole world waits for the glad tidings. Never have the churches of Christendom had such opportunties for obedience to the marching orders of the Master, "Go ye and disciple all nations," as are before them now. Great nations in heathen lands stand close to important turning points. Some impress is to be put upon them which will determine largely for a long time their future course. Will it be the Christian stamp? It is for the churches of Christian lands to answer. Our American Board's estimated expenses for the year ending

August 31st were $740,000,000. July 1st $168,472.05 were required to meet this estimate. It was stated on the 11th of August that at least $35,000 would be needed beyond usual receipts during the last few weeks if the Board were to close the year without debt.

The Pacific Coast in Brief.

Seattle has a negro preacher who says that both Jesus and Solomon were negroes.

Some Eastern Washington farms are yielding as much as fifty bushels of wheat to the acre this year.

Work is to commence soon on a Catholic cathedral in Seattle, which is to cost $125,000, exclusive of interior decorations.

It is thought that the Lewis and Clark Exposition at Portland next year will greatly exploit the Pacific Coast and start this way an increased immigration.

In the month of July, during one period of twenty-seven hours, the rainfall in Manila amounted to seventeen and one-half inches. At that time the rain fell for three days, without cessation. That beats all Pacific Coast records.

A wireless telegraph system has been set up between St. Michael and Port Safety near Nome, a distance of 100 miles. The system is a success, or was at last accounts. Credit for it is given to Captain Wildman of the United States Signal Corps, who by investigation and experiment made improvements on other systems.

China is a great nation and will furnish the greatest market on the earth to this country, said Bishop Moore in Portland, Oregon, a few days ago. "The missionaries are opening up the country, and it seems to me that the Northwest should have the missionary spirit in a very strong way." The bishop says that it is not the yellow peril that he fears, but the white peril.

The officials of the Lewis and Clark Exposition at Portland will have shipped to them soon from the mint at Philadelphia 25,000 souvenir gold dollars. It has been suggested by the mint officials that they be sold for $2 each. Those for the St. Louis Exposition sold for $3, but it is thought that a larger amount of money will be realized if a lower price is charged.

The work of reclaiming about 500,000 acres of land along the Sacramento and San Joaquin rivers in California will cost from ten to twenty million dollars; but the reclaimed land will be worth four or five times the cost of its reclaimation. All such land reclaimed in the past has proved of remarkable fertility. The end is accomplished by ditches, canals and levees. The dredger that is being used is said to be the largest ever used in the United States.

Since 1899 the Muir glacier in Alaska has been receding rapidly. It has lost about ten square miles of area in four years, and it is thought that its end as a tide-water glacier is near at hand. The glacier has long been a great tourist attraction. For some time boats were run close to the glacier, and people were even permitted to land on it; but of late it has not been possible for boats to get near to it. It has to be viewed now from a distance of several miles.

A Washington paper tells of a man in Chehalis county in that State whose income for the last year from three acres of land was $2,385. Cabbage, celery and lettuce were the principal vegetables raised. Some fruit trees and 250 chickens brought the balance. The work was done by the man and his boy. A dozen years ago Washington was buying a great deal in the vegetable and fruit line—especially fruit—from California. Now that State not only supplies itself, except as to citrus fruits, but reaches out after the markets of the world.

The Overland Monthly for September contains a finely illustrated article on the Lima bean industry in California. It is by W. A. Tenney, whom we take to be the Rev. W. A. Tenney of Oakland. In this article it is stated that the largest bean field in the world is in Ventura county. It comprises 1,500 acres and its annual product is worth not less than $60,000. Last year three-fourths of the Lima beans grown in the world were grown in Ventura county. Mr. Tenney's article shows the profits to be large. In a recent year the crop on forty acres brought more than four thousand dollars. Fortunate the man who has a bean farm. There is not only profit in raising beans, but there is more leisure than in most other occupations.

San Francisco will greet the Knights Templar with an electrical display which will surpass any yet made in this city famous for such displays. Thousands of electric bulbs overarch Market street from the ferry to some distance beyond the City Hall; and the great wheel suspended at the corner of Market and Kearney streets will be of dazzling resplendency. The view at night will be one well worth seeing. It is said that the expense for decorations and illumination will be something like an hundred thousand dollars. It is a large amount of money to be so expended. But it is not likely that it could have been secured for any permanent work of any kind. It is better to burn money in that way than to burn it in making a big noise on the Fourth of July. An electrical display ministers more to the aesthetic taste than a big noise does.

The reindeer industry in Alaska is an unquestionable success. The experiment was instituted by a missionary, one of that class which has done so much for the world outside even of distinctly religious channels; but a class sometimes sneered at by people who are not well informed. The Rev. Dr. Sheldon Jackson, the Alaskan agent of the Bureau of Education, discovered some years ago that the Eskimos were losing their food supply; that the whales were going north, that the caribou were departing, the walruses disappearing, and the seals being exterminated. Accordingly he brought over from Siberia a few reindeer to the little island of Unalaska. After the result of the experiment had been shown the Government made an appropriation by which the supply has been increased annually. The native moss furnishes the food for the reindeer, and it is said that there is enough of this moss in Alaska to furnish food for ten million reindeer. It is estimated that in twenty-five years there will be at the present rate of increase not less than a million reindeer in Alaska. It is thought that this will develop into a valuable industry. Although brought originally for food purposes, the reindeer has been found to be admirably adapted for transportation, both for the white man and the Eskimo. Although a fawn costs for its maintenance during the first four years of its life only a dollar a year, it is worth after that from fifty to a hundred dollars for its meat, and as a pack-animal, and for the sled, it is worth much more than that.

Acorns From Three Oaks.

Aloha.

Semperviren's Park.

I have had a day's experience in the Big Basin of the Santa Cruz Redwoods of which the legal name is "California Redwood Park," but to which I hope the suggestive and fit popular name, Semperviren's Park, will cling. Help, won't you please, by so speaking of it. And if you want to give our new coast secretary, Rev. H. M. Tenney, a little hint of an outing this season, ask him to follow his warm A. B. C. F. M. talk with his splendid stereopticon pictures of this charming spot. It gives you a hint of the absorbing demand made on a missionary secretary that this brother always feels the call of the wild so deeply, and who makes such good use of it, cannot break away from the oar of new labor as he could from the old. As a grateful tax-payer I am glad our Saratoga Blossom festival's guests joined their influential telegram with the entreaties of the committee who urged Governor Gage to sign the bill for the purchase of these wonderful Redwoods. A very few hours' inspection of them gives bewitching hints of pleasant hours in store for one who loves to see what God has wrought in one of His gardens, through the hoary past. Most of the marvellous trees are not so big as the Calaveras and Mariposa Sequoia Gigantea or the celebrated trees at Big Tree Station, but they are very large, and varied, grotesque, unique, grand, straight, tall—well! to comprehend them you must come and see them. One of the attractions of the Park is its primitiveness. There are no hotels, no restaurants. The trails are marked with shingles. Clearing of the underbrush will discover new tree novelties. We walked this morning a hundred and eighty feet upon a long log broken from one giant tree. Its top was what? A stump forty feet high remained of the tree from which it fell. This is but one unwritten, non-famous old relic. The trout streams and falls, the springs and cascades, the glens where the deer hide, the hills where the quail whistle, the mountains where we can see Lick Observatory, Loma Prieta, the Bay of Monterey and the sea, invite us to tarry and to explore. What a hard thing it is to cut an outing short. Yet it is a good thing to leave something to see next time, whether you go to England or come to Semperviren's Park. By the time you come I think you can drive a coach and four through one of the trees and leave life enough in it to grow its healthy top. Two busy woodmen could make the opening in a day. Fire has already made part of it. The current wise talk about the Park is to keep it a primitive and inexpensive place of resort for the city multitudes. Many cannot spare time or money to go to Yellowstone Park or to Yosemite. The trip here is inexpensive. Camping is free, wood is free, water is abundant. Trout abound at legal fishing times. It is nineteen years since the last grizzly was killed. Mountain lions follow the deer and quail and foxes to the heights. Thank God for our beautiful park. May the commissioners have grace to administer their trust and may greedy graft never get near it.

A word to Endeavorers.

Every one who comes ought to add something to the attractiveness or convenience of the place—perhaps only kill a poison oak shrub with hot coals, nail a picket on the corral fence, or put a flat stone where the maiden who looks at her face in the brook may dip water for her breakfast cooking without slipping in the mire. There are many unmarked corners on the routes here where a stranger is likely to drive wrong unless he waits for some lumber teamster or driver of pack mules to come along and direct him. Do not wait, young friends, for busy commissioners to do everything or your property. Improve it yourself. I do not know the churches of Boulder, but their young people have opportunity. What pleasant drives they might have if they and their pastors planned open-air meetings here. What a royal thing it would be if our State officers made an Endeavor camp! This brings me to an argument that the San Mateo county and Santa Clara county use their growing influence with the State to build the road which will best accommodate the crowds sure to come here from the bay cities. It is to the interest of Boulder to have these roads built as it is to the interest of all existing railroads to have other roads built. Travellers who come into this paradise by competing routes will want to see Boulder and Felton and their wonderful and picturesque lumber country. Twenty-five thousand visitors dividing their patronage between three routes will yield more profits to each than five thousand monopolized by one. In the largest interest for the Boulder route, I hope to come here some day by the Saratoga route, which some surveyors say is the nearest for the tourists from Santa Clara Valley. If there be a better way by Palo Alto I am sure Prof. W. R. Dudley of Stanford will intelligently exploit it. I should be a poor stick of a Californian or a Christian if I did not rejoice in it. Out on all selfishness, whether of counties, of clans or of creeds.

A Good Warden

You do not need to spend a season at Semperviren's Park to know that the commissioners have chosen a good warden. Mr. Pilkington and his wife greet you cordially and make you feel at home. They know how. When ranchmen, maids camping alone, doctors, parsons, bankers, all agree in praising a State officer, trust him and enjoy him.

A MISERERE FROM THE PEW.

By Senex.

In one of his recent writings, Dr. Lyman Abbott refers to a fault all too common with ministers, especially those charged with the conduct of non-liturgical services. "We ministers," he says, "find fault with our choirs, that they are ill-behaved during the sermon; the choirs would have a right to find fault that we are ill-behaved during the singing. We add to the notes of our sermon, or look them over, or study the faces of our congregation, or do anything but join in the praise of God." President Wheeler indirectly rebuked the same misbehavior in his address at the opening of the Pacific Theological Seminary a few weeks since.

The matter deserves far more attention than it receives. President Wheeler is not the only one whose worship has been sadly marred, if not turned to something quite the reverse, by the manifest lack of good manners on the part of those who ought to be models of reverential decorum. The present writer recalls a funeral service in Montreal, during which one of the attendant priests drew from beneath his robe an enormous red and yellow handkerchief, which he proceeded to use with resounding effect. But this act, though unseemly, was far less disturbing than conduct which the pew is

often forced to notice in the pulpit. A majority of the occupants of the pulpit are Christian gentlemen, to whom none of these criticisms apply.

We do believe in the united public worship of Almighty God. We do believe in our ministerial brethren. We do need their aid in pouring out our hearts before our Heavenly Father, not less than in what they have to say to us in his name. And more of us are present in the Sabbath congregation from this motive—more of us are hungering and thirsting for the bread and water of life—than they sometimes give us credit for. And we do suffer acutely from anything which suggests a failure on their part to appreciate their high prophetic office, or to be filled with a due sense of the divine presence. Better eliminate the devotional service altogether, we are ready to say, than make it, in the ordinary sense, something merely "introductory" to our real errand there, subordinate to the sermon. "Praying's the end of preaching," as good old George Herbert said. Better do without the service of song than use the time for arranging matters—details of service, selections of Scripture, hymns, or notices—which ought to have been settled out of the pulpit, certainly before the first act of public worship. Ah, me! how often is the spirit of devotion in God's struggling children chilled! how often are they beaten back in the very place where they had hoped to come into conscious nearness to their Father, by the scant courtesy shown to the great God by those who are their natural leaders in spiritual things! You mourn, brethren of the ministry, over our lack of reverence for sacred things; you have reason for it. Help us to a more worshipful, and so to a more dutiful spirit, by showing us in your own conduct a model of that holiness which becometh the house of God.

But we suffer, brethren of the ministry, we of the pews, more than this from your thoughtless ways; for we come to that service, on which you, perhaps, lay most stress, and to which the various devotional acts ought to be in the best sense introductory, in a very unhopeful frame of mind. Shall I say it—you have often lost your opportunity to reach us in the sermon, even before the announcement of your text. We recognize the thoughtfulness of your address; we yield ourselves to the spell of your oratory; but—you were like one of the soloists in an oratorio. You were not one of us. While we were singing, you were otherwise engaged. You told us what to sing, but you had no part in it. Occasionally you joined in a strain or two, but it was in an abstracted way, and quite as an outsider might hum the tune. So that service, which might have been made a bond of union between us, really became an unbridged chasm, across which your prophetic words sounded faint and far. You did us good; we readily admit that, but nothing compared with what you might have done had you made us feel from the first word of your invocation that you had come from the presence of God to lead us up into his presence, with a new sense of brotherhood, there to voice our common humanity, and to deliver our Father's message of love.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

The annual meeting will be held at Pilgrim Church, East Oakland, Thursday, Sept. 15, 1904. Sessions, 10:30 a. m., 1:30 p. m. The annual business meeting for election of officers and the transaction of other business will occur Tuesday, September 13, in the First church, Oakland, at 2 o'clock p. m. Laura T. Perkins.

SOME MEMORIES OF AN EASTERN TRIP.

By S. C. Patterson.

In the course of a conversation on California an Eastern man said: "I know California must be a good place to live, for all the persons of my acquaintance who have gone there seem to be so satisfied that they never return. My own brother went out in the fifties, and has never been East since, though amply able to come." It may be that many are unable to get out of the State, still it is true that California has a charm which enthralls its people. Fourteen years have passed since the writer arrived in California, consequently this trip eastward was a genuine novelty, and was looked forward to with great interest. The primary purpose was to visit the Louisiana Purchase Exposition, but incidentally the trip was extended to the Atlantic seaboard. It was a great outing and every moment of it full of interest and information. The run across the great prairie states of the Middle West was a revelation of the agricultural wealth of the nation, and the great cities revealed a manufacturing activity that was second only to agriculture. One comes back from such a trip convinced that the resources of this country make it one of the greatest nations of the earth and the religious man feels that God did indeed open his hand wide as he passed it over this land.

As a minister my interest was naturally in religious activities and every opportunity for learning something of the condition of religion was eagerly taken. It is the custom in California to talk of the Christian work as very discouraging and to see in our disregard for the ideal Sabbath of our fathers evidence of the godlessness which has taken possession of the State. Many times has the writer sat in ministerial gatherings and sweat the sweat of humiliation as he listened to some prophet from the East tell how shocked he was by the condition which he found existing on Sunday and visions of the quiet Sabbath of the Eastern cities came before him where the only sound was that of the harmonious church bells and the footsteps of the people as they joyfully moved towards the house of worship. With such a vision he forgot climate and oranges and big trees to think only of our sinfulness. It was my illfortune to receive another shock when I visited the Eastern cities, for to my astonishment I found advertisements of Sunday excursions in the newspapers and loud-colored posters called attention to the superiority of certain resorts for a Sunday outing. This was true not only in New York City, where two-hundred and seventy-six thousand people went down to Coney Island on one Sunday, but in staid Philadelphia, where, I am told, one hundred thousand go to Atlantic City; and in Boston, above all things. This is not written with any desire to excuse California, but as a warning to some judges who freely express their opinion. The fact faces every thoughtful and reverent person that the Sabbath of our fathers is passing and more and more are people making Sunday a holiday. One hopeful sign is the large number of notices which are displayed in the windows of the wholesale houses announcing that the business closes at noon on Saturday during the warm months. This is a movement that should receive the support of every man and woman interested in the health, moral and physical, of the community. In many of the cities the retail houses close one afternoon a week, usually Thursday, thus giving their employees an opportunity to breathe the free air of outdoors. An agitation along this line by the ministers of California would be a good introduc-

tion for the cause of a better observance of the Sabbath.

The beauty of church architecture and the quality of the buildings in the cities visited was a pleasant thing. San Francisco makes a poor showing in this regard when compared with other cities; it has but few church buildings that are even attractive. From Denver eastward this was very noticeable, and it spoke well for those who worshipped in them. The glimpses given of the churches in country towns through the car windows revealed buildings much like those found in the California towns. Why do not those who build churches in such places seek to make them a little more attractive? It does not cost any more. Few frame church buildings are seen in the cities, the usual material being stone or brick. A departure from the accepted lines of church architecture is seen in many of the newer edifices. Church building offers an opportunity of beautifying a town and city which should be taken advantage of.

The first Sunday was spent in Chicago; it was vacation time and most of the church pulpits were filled by strangers acting as supplies. The congregations were small, but the sermons were good and the activity of the street preachers evident. The writer attended service in the evening at the First Congregational church and walked from Dearborn street. He passed through the thickly settled district between the river and the church. It was a warm evening and everybody seemed to be outdoors, children everywhere. On the corners here and there were bands of Christians exhorting the people to forsake lives of sin and turn to God. In many instances the theology was crude but the spirit was splendid and the enthusiasm infectious. One sad thing was the seeing of a little boy, not over seven years old, who was exhorting a crowd of rough-looking men and women to turn to God or he would send them down to hell, where they would burn forever and ever. He was a delicate looking child with long, silky hair, which flowed down his back and made him look younger. He gripped a little Testament in one hand while the other was raised above his head with the fist closed and his little body shaking with emotion, his childish treble uttered the most awful maledictions on the heads of those who would not repent, while the group of adults stood by and cried, "Amen," "Praise God," "Hallelujah." Such words from such lips were sacrilegious, bound to have a demoralizing effect upon the child. I shuddered as I listened and felt that here was a case for the society for the prevention of cruelty to children. There is much Christian activity in Chicago and there is need of it and those interested in the uplift of the race have much work before them.

The following Sunday was spent in Philadelphia, or rather in one of the suburbs. Service was attended at a Presbyterian church, where I was invited to preach; the congregation was small. The afternoon was spent at Bethany Sunday-school, better known as John Wanamaker's. There were about three thousand persons present, ranging from infants to gray-haired adults of both sexes. It was a "thin" Sunday as one man informed me, but it was a gratifying sight. Mr. Wanamaker's personality is seen in every department. I was told that he attended some eight meetings every Sunday and that he said it was the vacation day of the week. When he was Postmaster- General of the United States he came to Philadelphia every Saturday evening and returned to Washington Monday morning. His school commands all his power on Sunday. At three o'clock exactly Mr. Wanamaker came upon the platform and said, "Good afternoon, teachers and scholars," to which the school as a whole responded, "Good afternoon, Mr. Wanamaker." A word of prayer, then the question, "How many have brought Bibles?" Up went thousands of hands grasping a book. A chord was struck on the piano and a burst of melody came forth, which was inspiring. After the opening exercises Mr. Wanamaker went to the church auditorium where for three-quarters of an hour he taught a Bible class, which that day must have numbered nearly a thousand. Following this were the closing exercises, this in turn followed by another meeting led by Mr. Wanamaker. Surely, such a man is of inestimable value to any community. There is no sign of weariness about him and he goes at his work with a heartiness which is productive of the same quality in others.

Sunday evening the writer spoke at a "lawn meeting," the congregation gathered upon the church lawn, a reed organ and several musical instruments led the singing and a decidedly novel and helpful service was held. Not only did the speaker have the congregation on the lawn, but another on the door-steps of the adjacent houses and even the children, who were playing in the street drew near before the end of the service and sat on the edge of the lawn. It was a most delightful service and sure to be helpful to the community.

Philadelphia is the only city visited by the writer where there was an organized effort to do something for the people of the poorer sections of the city. The Presbyterian churches have combined and support tents in various parts of the city supplying good preachers and music; it is a splendid work. It avoids some of the mistakes made by the itinerant preacher of the street, and when some person is reached with the gospel he can be held and the possibility of retaining him is larger. On Monday I was taken by a minister to the meeting of the tent-workers held in the Presbyterian building and it was a most inspiring meeting. To this meeting came men and women from the various sections of the city where the work is carried on and told of what they had been enabled to do during the past week and their plans for the present. These men were not necessarily ordained, though some were. Some are men of little education, but all have a religious experience which makes them earnest. One blind preacher interested me much and his story of the week's work was inspiring and should cause one whom God has blessed with all his faculties to go to the work with new determination. After the meeting I met the man who has all this work in charge. He is young, wide-awake and energetic, with an executive ability which impresses anyone who talks with him for a few moments. He told me something of their plan of work. The tents are placed in strategic places and the workers are changed every week or so. The settled pastors of the city are used in the work and many of them are glad to go down to these places and preach to the congregations assembled and receive inspiration in so doing. It was also my good fortune to hear some of his brethren call him to task for what they considered to be a mistake. It seems that he had caused to be put in the newspapers an advertisement inviting the people to come to a certain park on Sunday and bring their lunch-baskets and spend the day, as there would be good preaching and music and a pleasant day could be spent in the open air. His critics thought this was a mistake; for, as one man said, "We have been trying

for years to stem the current of Sabbath desecration and here you are inviting the people out to the park; it is bound to have a bad effect." Another said that a lady who had contributed to the work refused to do so any longer on reading the advertisement. The superintendent replied that there was no desire to attract church-going people to these meetings, but rather to get the people who habitually go to the parks on Sunday to spend the day to come to this particular one and while there the gospel was presented to them. This is one of the problems and there are problems in every good effort. Wisdom is needed, but a little daring is also useful and a method should not be condemned because it has dared to follow new lines. The Presbyterians are to be congratulated on their work. I said Philadelphia was the only city, but I should have mentioned St. Louis also, where the denomination is active in providing good preachers and widely advertises them. Dr. Coyle was in St. Louis one Sunday during my stay.

New York, Boston and Washington were visited and much was seen that was of great interest to the Westerner; the historical places renewed his patriotism and the industrial activity his pride.

Three days in Boston do not give much opportunity to see what is to be seen, nevertheless it affords time to see considerable. One of the most pleasant visits was to the Congregational House, where the activities of the denomination are brought together as in no other place in the country. It is a beehive of industry from the basement to the attic and there are as many pleasant and obliging people within its walls as it has ever been my lot to meet in one place. A very interesting forenoon was spent in visiting the various departments, but the visit to the rooms of the American Board will not soon be forgotten. One felt that he was at the heart of things and the names, Turkey, Africa, China, were as commonly used as Oregon and Nevada with us. Even in my short visit I met a lady from China and a gentleman from Turkey who had "dropped" in to shake hands with the secretaries. From this building I was sent to fill the pulpit of the church at Rutland, Mass., where I spent a most delightful Sunday and had the pleasure of preaching to a congregation of fine people; yet it resembled much the congregation I preach to in my home church; for it was American, and that same atmosphere of intelligence and alertness was evident.

I must close and can say but a word of the delightful ride on the trolly cars on the following morning to Worcester. We were whirled through green fields and by slumbering brooks and under chestnut, beech and maple trees. The soft air of the morning was invigorating and the profuse foliage of the country through which the car went was novel to the eyes of the Californian. It was a pleasure ended when the car stopped in Worcester. That evening I left for Buffalo and Niagara; but the memory of the old Bay State clings to me yet.

Petaluma, Cal.

MISSIONS ILLUMINATED.

By a reconstruction and relocating of the A. M. A. missionary slides for the Pacific coast, the Rev. John H. Williams, D. D., of Redlands, continues to hold in custody a set upon "The Chinese, Indians, and New Possessions." Two sets, one on the Negro and one on the Southern Highlanders are still in the care of Rev. W. H. G. Temple, D. D., 1307 Seneca street, Seattle, Wash. These are at the service of pastors and churches who will pay for the expressage and use them, taking a collection for the American Missionary Association.

Besides these another set in the hands of the Saratoga Missionary Settlement, under the custody of Miss Jennie M. Farwell, is going upon its missionary rounds and can be had upon the usual condition by applying to that lady. W. L. Tenney, Dist. Sec'y, Chicago.

THE LAND AND THE MASTER.

By Rev. R. B. Taylor.

Well may Palestine be called "The fifth Gospel," since it speaks so eloquently of the Savior. Bible readers have learned to think of it as "a land flowing with milk and honey"; "a land of brooks of water, of fountains and springs, flowing forth in valleys and hills"; "a land whose stones are iron and out of whose hills thou mayest dig copper." The reality is, however, in strong contrast to the picture cherished in the imagination, for the land is largely waste and desolate. How the heart aches to witness Mount Tabor, once covered with vineyards and olives to the summit, now barren except for brush-wood! The place of Naboth's vineyard would scarcely be coveted now by Ahab, and the city of the ivory palace is a squalid village. So it is throughout the length of the country. The actual is sordid and poor, but there are indications of what the country once was, and what it might yet be. This is one of the pathetic features—one which will not leave the mind of the beholder.

Yet even this phase of the country is a witness to Jesus. The mountains, denuded of their forests, the hillsides despoiled of their terraces, the soil washed down into the valleys, leaving the rocky skeletons of once fruitful fields—all speak in loud tones of prophecy fulfilled. "For thus saith Jehovah, surely I will make thee a wilderness and cities which are not inhabited. And shall prepare destroyers against thee, and they shall cut down thy choice cedars, and cast them into the fire. And many nations shall pass by this city, and they shall say, every man to his neighbor, wherefore hath Jehovah done this unto this great city? Then shall they answer, because they forsook the covenant of Jehovah, their God, and worshipped other gods, and served them." When the nation consummated a long series of apostasies by the rejection of Christ, he said: "Now is your house left unto you desolate." The whole land is a mighty monument, commemorating the great rejection. Men have gone to Palestine, unbelievers, and have come away with faith in the Son of God, by reason of the testimony of its desolation. The preacher who has sought for years to win indifferent men to faith in Christ, rides through the "Holy Land" with a great longing in his heart, to bring such unbelievers across the seas, that the rocks and ruins may preach to them." Christ came, the fulfilment of Jewish hopes, and was rejected." This is the message of the land today, as for eighteen centuries past.

Not only does the land confirm the coming of the Messiah, but it brings him very near. It is evening. Let us walk across the Kedron, and ascend the slope of Olivet. Olive trees, centuries old, cast broad shadows. Look back ere you reach the summit of the mount, and the Holy City lies like a picture before you, the temple area in full view. Pass over the shoulder of the hill, and come beneath the walls of Beth-

any's houses. Is it any wonder if you feel a Presence near you? It all seems so real now, the tired Galilean coming at the close of a busy day to the restful home in the village. When morning dawns over the mountains of Moab, stand on the summit of Olivet, and look away down into the valley of the Jordan, and see where the opening heavens sent down the "heavenly Dove" to abide on God's "well-beloved Son"! Look now above, and reflect that the sky above you opened to receive the risen Lord. Does he not seem nearer, more real, than ever before?

Come at noontide, and sit on the stones of Jacob's well. Look across to the village of "Aschar," once called "Sychar," and see the villagers coming down the slope. Centuries seem erased from the calendar, and that day long ago seems to return and bring the weary Traveler who "must needs go through Samaria."

If you go to Nazareth and stand in front of the fountain, you will see many women carrying water in stone jars upon their heads, just as a woman did long centuries ago, with a barefoot boy by her side. The same color is on the hills, the same shades beautify the sky. The landscape has changed but little—the fountain murmurs the same sweet song as of yore, and the "Carpenter's Son" seems to stand beside you while you meditate.

Or, come to Galilee's blue waters, and listen to the music of its rippling waves!

> "O Galilee, blue Galilee!
> Thy waves bring back His voice to me;
> Like golden chimes on silver sea,
> O Galilee, blue Galilee!"

Insensate as the rocks must be a heart that does not thrill to the memories awakened here. The manners and customs of today are similar to those in vogue when Christ was here, and it was a good deal such sin and wretchedness as we see now, which pressed upon the heart of the "Man of Galilee." The garrulous sons of Ishmael seem at first incongruous to the scenes made sacred by our Lord, but they too are "sons of Abraham," and seeing their needs, those sheep without a Shepherd move our compassion, and in the desire to "give them to eat," we seem to feel him nearer than ever.

After all, it is not the physical that brings Christ nearest, but the spiritual. Fellowship with him in saving lost men brings the "Friend of sinners" to our consciousness, and "lifting up our eyes, we see no man save Jesus only."

San Diego, Cal.

THE EASTERN MASSACRES.

Alice Stone Blackwell.

The complete "backdown" of the Sultan of Turkey in the presence of the American warships shows how easy it is to secure redress of grievances from him when he is thoroughly frightened.

General sympathy must be felt with the mission of the Armenian archbishops of America, India and Persia, who are now visiting the courts of various European powers, urging them to bring pressure to bear upon the Sultan to put a stop to the Armenian massacres.

The grievance is flagrant and of long standing. Under Turkish rule, massacres of Christians have become chronic. Besides the recent outrages in Macedonia and a multitude of lesser slaughters, there have been since 1820 six massacres on a vast scale.

In 1822, a Turkish army fell upon peaceful and unarmed Chios, murdered 23,000 Greek Christians, and sold 47,000 into slavery. In 1850, in Kurdistan, 10,000 Nestorians and Armenians were massacred. In 1867, in Crett, the blood of Christian women and children flowed like water. In 1876, the year when the present Sultan came to the throne, 10,000 persons perished during the Bulgarian atrocities. It is interesting to remember that these were first made known by the American consul, Eugene Schuyler, whose report on the subject aroused Mr. Gladstone, and led to an agitation that stirred all Europe.

Next came the great Armenian massacres of 1894-5-6, beginning at Sassoun and carried out systematically through the principal cities of the Empire, including Constantinople. At that time 300,000 men, women and children lost their lives, with unimaginable cruelties. The horrors committed at Sassoun in 1894 are still fresh in remembrance—masses of wounded men buried alive, children impaled on bayonets, priests tortured and hacked to pieces, women collected in a church, outraged there by the soldiers, and then murdered; young men bound hand and foot, piled in with brushwood, saturated with kerosene and set on fire—all these and many other almost incredible barbarites were described by Americans resident in Turkey, and by the foreign consuls.

History is now repeating itself. The new Armenian massacres are following the same course as those of ten years ago, beginning in Sassoun, where 6,000 have just been slaughtered, and spreading to city after city. Zekki Pacha, who was in command of the troops at Sassoun when the enormities were committed there in 1894, and who was afterwards decorated by the Sultan, was reappointed by Abdul Hamid to the command of the army in the same region, just before the recent massacres. In his speech in the French Chamber of Deputies the other day, Francis de Pressense called attention to this fact, and said: "It is not an accidental explosion of fanaticism, but the systematic carrying out of a preconcerted plan—the beginning over again of the crime which moved Europe so deeply ten years ago."

M. Leroy Beaulieu, in an address at a meeting held in Faneuil Hall during his recent visit to Boston, said:

"The massacres ordered by Sultan Hamid have not been forgotten. He seems to wish to solve the Armenian question by exterminating the Armenians. Impunity has encouraged him. Massacre has continued to be one of the favorite methods of Oriental policy. * * * It is a critical time. The great massacres of a few years ago may be recommended on a still larger scale. We ought all to insist that the Armenian people shall not be abandoned to Musselman fanaticism. Public opinion in America must support public opinion in Europe."

At the great international meeting on the Armenian question held in London a few weeks ago, James Bryce said:

"The Sultan's present policy is one of extermination. He is trying to suppress complaints by suppressing the peoples that complain. The worse his government becomes, the oftener he finds occasion to order massacres."

The Bishop of Hereford, at the same meeting, expressed his joy at the popular indignation manifested

in France and Italy over these crimes, and added: "We have a right to believe that this cause has also much to hope from a great nation so generous, disinterested and fearless as the United States." Many prominent public men of France, Italy and England were represented at this meeting. All were agreed that the present state of things was intolerable and must be ended.

After visiting Rome, London and Berlin, the deputation of Armenian archbishops, it is said, will come to Washington, to urge our government to use its influence for the prevention of further massacres. It is a good time for them to make the request, just now when the United States has been obliged to send warships to the Mediterranean to overawe the Turks into granting fair treatment to American schools, and while our ships, their immediate mission accomplished, are still cruising in eastern waters. We might as well kill two birds with one stone. The late Professor E. A. Freeman has pointed out that in dealing with the Turk, it is as easy to gain an ell as an inch: "To mere talk, he will not yield the inch; to force, or the resolute threat of force, he will at once yield the ell."

It is a disgrace to the civilized world that these atrocities should be allowed to go on year after year, generation after generation. Gladstone, on his eighty-fifth birthday, December 29th, 1894, said of the Armenian massacres:

"Do not let me be told that one nation has no authority on behalf of humanity and of justice. There is such a thing as the conscience of mankind at large, and the conscience is not limited even to Christendom. And there is a great power in the collective voice of outraged humanity." Of the far less extensive Bulgarian atrocities, Gladstone wrote nearly thirty years ago:

"There is not a criminal in a European jail, there is not a cannibal in the South Sea Islands, whose indignation would not arise and overboil at the recital of what has been done. * * * That such things should be done once is a damning disgrace to the portion of our race which did them; that a door should be left open for their ever-so-barely possible repetition, would spread that shame over the whole."

They have gone on ever since. Will the civilized world now at last rise up and shut the door?

Dorchester, Mass.

WOMAN'S HOME MISSIONARY UNION OF SOUTHERN CALIFORNIA.

Is it practical to hold a missionary rally in midsummer? Is it worth while for women to try to help in carrying on missionary work?

These questions were certainly answered in the affirmative at the district meeting, for Los Angeles and Orange counties, which was held at First Congregational church, Long Beach, Friday, August 19th.

At 10 o'clock, the hour appointed for beginning the program of the W. H. M. U., a goodly number of women had assembled from Los Angeles, Pasadena and other towns in the district. Tidings from the workers in the different parts of the great home field, in which the Union has a special interest, filled the first hour.

Superintendent Case of the Sunday-school and Publishing Society was unable to be present, but sent a letter which was full of interesting and encouraging incidents of his work during recent months.

A message from Secretary Wykoff of the C. C. B. S. emphasized the need of parsonages for the Congregational churches of our country and urged "the faithful women of the South" to annually assure the Church Building Society sufficient to build one parsonage, that is $250.

Miss Alice Harwood spoke, from a full heart, concerning the encouragements and perplexities of her work for the Japanese of Los Angeles. This summer, the average attendance at the day school is fifteen; at the evening school it is twenty-five. Six of the pupils have joined the church during the past year and several others are fully determined to follow Christ. As in other years the work of the Mission has been greatly hindered by the lack of a suitable building in which the school can be held and the young men have their homes. Miss Harwood earnestly pleaded for the cooperation of all Congregationalists in Southern California in devising ways and means to supply the great need. Especial prayers were asked for a Japanese young man of consecration and of peculiar fitness for evangelistic work among his own people, that his business affairs may be so adjusted that his time and strength may be wholly free for the Master's work.

In her own interesting way, Mrs. Findlay told of her work among the Chinese of Los Angeles. It is hoped that her address may be given in full in a later number of the Pacific.

In the absence of any representative of the Spanish Mission, the presiding officer, Mrs. S. L. Lamb referred to the encouraging features of the work in Los Angeles, with the new pastor and the recently dedicated church building. The suggestion was made that in each church there might be a Spanish Night in aid of this new mission plant. As an introduction to her ten-minute talk, Mrs. Bradley said it gave her great pleasure to feel that she was speaking, not simply as the deaconess of Bethlehem church, but as a missionary of the W. H. M. U., thus referring to the fact that a part of her salary had lately been assumed by the Union. The story of her daily ministration among the poor and sorrowing touched all hearts.

A letter from Mrs. E. C. Norton, superintendent of Young People's Work, contained cheering news from Pomona College and emphasized the need of large gifts for scholarships to be used in aiding worthy students.

Rev. C. S. Billings gave an enthusiastic report of his three years' work in Barstow, the railroad town where every one works on Sunday and where religious work is carried on under great difficulties. A neat church has been built and paid for. There is a Woman's Aid Society of twenty-two members and the pastor's Sunday-school class of boys, which for a long time numbered only one, has ten loyal members.

A letter from Mrs. A. W. Thompson, the old friend engaged in the new work at Calexico, was listened to with great interest. A few extracts from her letter are inserted in this report as they give vivid pictures of missionary life on our southern frontier:

"Holding services in a building 24 feet by 14 feet wth two ends enclosed with cloth and the sides open to God's free air, is all right unless the wind blows a gale and you are covered with clouds of fine dust. Such wind we have very often. We go bareheaded to church, most of the sunbonnets being left on the table in our tent. Do not think for a moment that the ladies here know nothing of style, for they certainly do. Sunbonnets are a necessity to protect from the wind as well as the sun. You know it would not be very convenient to hang on to your hat with one hand and hold the reins in the other and drive from two to five miles to church. We have a very interesting Ladies' Aid

Society. We meet twice a month and have raised over $70."

"Our Christian Endeavor Society meets in our tent as we cannot have lamps in the schoolhouse. We have wonderful displays of electrical currents in the heavens, but as yet we have failed in making connection, so that by pressing a button we might have light in our church. Our trading-place is just this side of the Mexican line, and we always see there Indian women and young girls with faces painted, making them look hideous. Their paint differs a little from that used by our civilized ladies. Theirs is dark green, red, blue and yellow put upon their faces in stripes. They present a picturesque appearance with their bright dresses and long wraps made by sewing bright handkerchiefs together. They fasten these long wraps at the throat and then let them fly in the wind."

The praise service, led by Mrs. C. P. Dorland, with the theme, "Blessed are they who hunger and thirst after righteousness, for they shall be filled" was very helpful and stimulating.

The address of Mrs. Geo. Robertson, the State president, who had come over from Catalina to attend the meeting, was interesting and inspiring.

As a whole the session was one of great value. No woman present could have failed to experience a new realization of the importance of Home Missionary work. C.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mission Rally Day at Long Beach.

The Congregational churches of the Los Angeles District, numbering twenty-seven, met at Long Beach, Friday, August 19, for a missionary rally, the purpose being to bring all the churches into an enthusiastic and vigorous plan of co-operation, so that the finances for the coming year should be well assured and started rejoicing on their way.

The morning session was devoted to home missions, the afternoon to foreign.

The Southern Branch of the Woman's Board of Missions for the Pacific has, as its financial aim this year, the raising of $3,300, of which amount the Los Angeles District has assumed $2,000 as its share. Various churches have already made their pledges, amounting to $1,680, leaving only $320 unsecured. As there are several churches whose responses are not yet received, but hoped for, it is confidently believed the amount will be raised in toto, with even, perhaps, a generous margin.

The afternoon session, presided over by Mrs. Allen, opened with devotional exercises, conducted by Mrs. J. D. Graham, of Pasadena. News from the field, a brief resume of various stations and their workers, their condition and present whereabouts, was given by Mrs. C. F. Sawyer, now of Long Beach, but recently from Plymouth Church, Minneapolis, where she had the personal acquaintance and friendship of many of those whom she reported, as Plymouth Church has the honor of having sent eight or ten of the most valued workers at present in the field from her home nest. In connection with our present war, she called attention to the fact that the leading Japanese admirals are all men who have renounced the native heathenism and have embraced Christianity, the practical working of which may be seen in the Red Cross societies and the considerate treatment of prisoners, in contrast to the vicious neglect, at the best, accorded by the Russian soldiery. Among those brought to loving remembrance were: In China, Miss Hartwell, head of the hospital work; Japan, Miss Barrows, a trainer of Bible women; India, Miss Millard and Miss Mary Moulton, the former conducting a school for blind children, the latter head of a blessed work for child widows; Turkey, Miss Bushnell, head of a girls' school.

Mrs. Elizabeth Spencer, president of the Missionary Society of the First Congregational Church in Los Angeles, gave a masterly talk on "God's Opportunities." In part, she said: "Opportunity is the best of all good fortune, for it means not only success, but growth. Over two hundred and fifty languages and dialects are now used to carry the wonderful words of life to the ends of the earth. In glancing at the opening up of opportunities, we naturally begin with India, with her 200,000,000 population and her two subtle and despotic religions, Mohammedanism and Brahmanism; and as though to bar even closed doors, there was the East India Company, nominally representing a Christian nation, but in reality an avaricious, selfish corporation, strengthening heathenism and weakening Christian missons.

It was not until the Sepoy Rebellion, in 1857, that the eyes of the British Government were opened to the fact that the native Christians proved loyal to the government, while those who had been favored by Great Britain massacred her subjects. From that day, hostility on the part of the government gave way to neutrality, and later to comendation. Since then plagues, famine, wars, and pestilence have been made into means by which God's people have been enabled to reach and help the natives.

Siam presents another opportunity for the entrance of the gospel. Half a century ago all foreigners were excluded. Now the king, next to the Mikado of Japan, is the most progressive sovereign in Asia. This field was opened by missionary influence. It is an interesting fact that the first Zenanna teaching ever attempted was in 1851, by missionary women among the thirty wives and royal sisters of the King of Siam." But space will not permit a further report of this most stimulating paper, except to quote the closing, pregnant sentence: "There is little danger of exaggerating the grandeur of our opportunity or the greatness of our responsibility or the peril of unfaithfulness. The church of God must answer to the Master for opportunities seized or neglected. And we are the church."

An interesting paper on Korea, by Mrs. Florence W. Sherman, of Los Angeles, herself a returned missionary and wife of a medical missionary, gave graphic accounts of this country, already, perhaps more than any other Asiatic country, "white already to harvest."

One church, after being organized one year only, had a membership of one hundred, built their own chapel, supported their own minister, etc. The Korean women are kept in the densest ignorance and deepest seclusion, never being seen on the street by daylight after the age of six or eight years. Yet so great is their eagerness for Bible teaching that, as an instance, one rheumatic woman, over fifty, walked fifty-three miles in two days to attend three Bible lessons, and then walked back again.

The afternoon session was closed by the reading of two beautiful letters of Miss Denton, of the Doshisha Girls' School, by Mrs. H. W. Mills, the greatly loved

foreign secretary of the Southern Branch of the Woman's Board of Missions of the Pacific.

With a benediction, the delegates returned to their own societies, carrying good news and fresh enthusiasm.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

September 2.

Topic: What the Bible Teaches Us About Heaven. John xiv: 1-3.

Heaven, in the meaning of the topic and in the ultimate and exalted sense, is in the Bible the final abode of the righteous after they have passed the portal of death and entered upon immortal life beyond the grave. It is variously described as eternal life, glory, rest, holiness, service, knowledge, society, worship, communion with God. It might be summed up as the fulness and perfection of holy life in communion with God and sanctified spirits in an eternal state.

As eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him, and probably also because finite minds are not fashioned fully to comprehend immortal things, and perhaps, too, because it is with heaven as with the Father, whose abode it is, no man could see it and live. The Bible descriptions of heaven are given in symbol only, as a series of pictures. It is called a house, as in the first passage cited—"In my Father's house are many mansions"—a city, as in the second passage—"And I saw the holy city, the New Jerusalem, coming down from God out of heaven," and as again in Hebrews—"a city which hath foundations, whose builder and maker is God"—a country—"a better country, that is, an heavenly"—a country through which flows the river of the water of life, "on either side of which was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree are for the healing of the nations," and where "there shall be no more curse; but the throne of God and of the Lamb shall be in it, and his servants shall serve him, and they shall see his face, and his name shall be in their foreheads; and there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light; and they shall reign for ever and ever."

Why try to substitute other and less luminous, less beautiful words for those of the revelation, so full of poetic value, so rich in suggestive power? How much poorer, leaner, dimmer, our hope would be without the Bible vision of the jasper walls and the pearly gates, the streets of pure gold, the glassy sea, and the river of life, with the tree of life on either bank! We could spare many a learned dissertation upon the future state, but we can not spare these. Neither can we spare the beautiful figure of the many mansions. "Let not your heart be troubled; be comforted; ye believe in God, ye believe in me; in my Father's house are many abiding places. I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am ye may be also." Many mansions, many abiding places, a home of many rooms prepared for his. "Be it ever so humble, there's no place like home," and then think of such a home as his home—the palace of the King. Such is the Bible teaching about heaven.

Heaven is God's dwelling place. It is not alone the Son's, but the Father's house. This suggests that whatever God can do in his wisdom, his power, and his love to make it beautiful and blessed and rich and lovely will be done, and if God has undertaken to prepare a heaven for his children, what may it not be? "If it were not so," said Jesus, "I would have told you." That is, if there were any doubt about it, if the revelations already made do not avail to prove as much as this, if you have been cherishing nothing better than vain illusions on this subject, I would have made it known to you, for I came forth from God, and know these mansions well; I would have told you, for all things that I have heard from the Father possible for you to receive I have made known unto you. Thus, on the testimony of Jesus, the heaven of the Bible, with all its sweet hopes and joys and privileges, stands sure. We know not where it is, whether in the seven stars of Orion, or whether its ultimate place for us will be on this earth. We know better what it will be, though we know not that, except in part, for "eye hath not seen, neither hath ear heard, nor hath it entered into the heart of man," but we know that when he shall appear, we shall be like him, and that where God is and Christ and the spirits of just men made perfect, there must be everything a ransomed, immortal soul will eternally need.

"I go to prepare a place for you," said the Master. "As you have made ready this guest chamber for me for this last supper on earth before my passion, I am going to make ready a presence chamber for you in the heavenly Jerusalem." This blissful abode is not alone the Father's house and the Son's home and the saints' rest, but it is the throne of God, the seat of dominion and power, the fountain of authority, and the place whence emanates the divine government of men. It is the abode of angels, the residence of the most favored beings; it is the final source and center of that consummate holiness and virtue which is the final cause of all things in God. It is the place "in which are seen all the perfections of divine workmanship, and in which the beauty and greatness of the divine mind and the endless diversities of omniscient skill appear in all their most exquisite forms and in the last degrees of refinement and perfection. It is the center of all divine communication, the city in which all the streams of infinite wisdom and justice and love eternally flow."

Heaven is prepared for all souls who love God, believe in Christ, trust his cross and his word, and endeavor faithfully to walk in his steps.

The Apostle Peter uses this expression in his exhortation to the elders—"feed the flock of God." Christ gave himself the name "Good Shepherd." Peter calls him "Chief Shepherd." In one of his most striking parables, Jesus refers to his sheep as being separated from the goats and placed at his right hand. And herein is one of the most solemnizing thoughts in our holy religion. Christ has a distinct, well-defined number of people on this earth, who are his "own sheep," who hear his voice and are already sharers of his gracious bounties. As truly there are others of whom it may be said, he knows them not. They are not his by definite surrender, by daily self-denial, by converting grace and the Sanctifying Spirit. If not his now and here, they are in instant danger of never becoming his. Such is the awful peril that hangs over every unregenerated soul. There are no outward marks, nor distinguishing

ordinances that define this flock. Those born of the Spirit that do His will are in this blessed flock, however named on earth.

Church News.

Redlands.—During the summer months the Congregational church is uniting with the Presbyterian church, each pastor supplying six Sundays.

Sebastopol.—The Rev. A. K. Farnworth, recently of Ferndale, has accepted the call to the pastorate of this church, and entered on the work this week.

Oakland, Fourth.—The Fourth church, Oakland, had the pleasure of listening to an earnest, inspiring sermon by Rev. John Staub of Portland, Oregon, last Sunday. The attendance was good, both morning and evening. The church is progressing in all its departments. The S. S. which a few months ago numbered 100 now has grown to 150. An interesting missionary meeting was held last week which thirty ladies attended. They were addressed by Mrs. Fisher, who has lately returned from visiting a son and daughter in Japan. The evening choir has been augmented by over twenty young people who assist in the hymns and expect soon to be drilled sufficiently for anthem work. Everything looks auspicions for a good winter's work. The church expects to entertain the Bay Association next month.

Notes and Personals.

The San Francisco Association meets on Thursday, September the 8th, in the First church of San Francisco. We gave the program last week.

The pulpit of the Third Congregational church of San Francisco will be occupied during September by the Rev. H. B. Long, recently pastor at Prescott, Arizona.

Rev. R. W. Rogers, recently pastor at Weiser, Idaho, was in San Francisco this week en route to Prescott, Arizona, having been called to the pastorate of the Congregational church of that place.

Contributions for the American Board work this year should be sent to the Rev. H. M. Tenney, the Pacific coast secretary, so that they will reach him not later than September 12. Nothing received after that date will be credited on the contributions for the current year.

The Rev. J. A. Cruzan ,well known to many readers of The Pacific, has accepted a call to the pastorate of the First Unitarian church of Spokane, Washington. Mr. Cruzan had been supplying for some time the pulpit of the Unitarian church at Santa Rosa. He passed through San Francisco this week on his way to his new field in Washington.

Mr. A. C. Sweetzer, of Sacramento, called at the Congregational Rooms, one day last week, en route home from Pacific Grove, where he had been spending a fortnight. Though approaching eighty-five years of age, he appeared in good health, and interested as ever in the advancement of the Kingdom. Mr. Sweetzer, for a long time deacon, is the only surviving charter member of the Congregational church at Sacramento, having been present at the organization in September, 1849.

At a meeting held on Wednesday evening, August 24, Plymouth Avenue Church of Oakland voted to consolidate with the Oak Chapel Church. Thirty-seven votes were cast, of which number twenty-seven were in favor of the proposition to consolidate, eight against it, and two were blanks. We understand that the church property is to be moved to some place about midway between the two locations. This will put it not far from Fabiola hospital. This, in our opinion, is an excellent arrangement. It leaves the field in that part of Oakland where Plymouth Church is now situated to the Fourth Church; and it gives a good building, in a good location, to the Oak Chapel people. The consolidation will no doubt improve the outlook for Congregationalism in North Oakland.

The Rev. Jacob H. Strong, of Berkeley, one of the oldest Congregational ministers in California, passed over into the life beyond on Monday of this week. His sickness was one of a few days' duration only. He was present at the reception given the new pastor of the First Church of Berkeley on Tuesday evening of last week, was taken seriously ill the next day, and was removed from his home to a hospital in Oakland, where he passed away on Monday. Mr. Strong was born in Connecticut in 1829; he was graduated from Williams College in 1854, and was ordained for the gospel ministry in 1857. He came to California in 1869, where he labored long and faithfully. For several years he has been on the retired list. Among the things showing his interest in the work of the church kingdom was his great concern while ill that the money which he had laid aside for the foreign missionary offering in the First Church of Berkeley last Sunday morning should reach the church treasury so as to find its way speedily with the rest of the contributions into the missionary field.

The Bay Association will meet on Tuesday, September 13th, in the Fourth church of Oakland. The theme for consideration will be "The Church in Its Relation to Social Conditions." Prof. W. F. Bade will speak in the afternoon on "The Message of Amos, the preacher of Social and Civic Righteousness;" Mr. J. Stitt Wilson on "The Message of Socialism to the Church" and Rev. Robert Whitaker on "Present Significant Social and Industrial Tendencies." In the evening Mr. O. A. Treitmoe, editor of Organized Labor, will speak on "The Relation of the Wage-Earner to the Church;" and Rev. B. M. Palmer, "The Relation of the Church to the Wage-Earner." The following card has been sent to a large number of wage-earners: "The Congregational churches of this vicinity earnestly desire to come into helpful fellowship with the wage-earners of this community. You are cordially invited to meet with the churches on the afternoon and evening of Tuesday, September 13, in the Fourth Congregational church, corner 36th and Grove, to consider themes of mutual interest. A program of the day is enclosed."

The Rev. Paul S. Bandy, who has done good work as pastor of the church at Antioch during the last three years, resigned recently to take up the work at Alturas. Mr. Bandy and Miss Florence B. Hakes of Alameda were united in marriage at the home of the bride's mother, on Wednesday of this week, by the Rev. J. K. McLean, of Pacific Theological Seminary. They left here on Wednesday evening for their new field at Alturas. Mr. Bandy is a good preacher and pastor, and the church at Alturas is to be congratu-

lated in that it has secured him for its pastor. It is to be hoped that the relations entered into between the church and Mr. Bandy will be of long duration. Alturas is the county seat of Modoc county; it is the distributing point for a large agricultural region. The Congregational is the only church in the town, and there is a fine opportunity for service for the minister who will go there with the intent of staying and building himself and the Master whom he represents into the life of the town and the surrounding country. The location of course is somewhat remote from the center of things in California; but God is there; people who know God are there; many also who need him and do not know him are there; and all in all the field is far more desirable than many hereabouts.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

The Woman's Board of Missions for the Pacific will hold its thirty-first annual meeting in the First Church, Oakland, Wednesday morning, September 14th, at 10:30 o'clock. The meeting will be in charge of the First Vice-President, Mrs. J. K. McLean. Addresses will be made by Miss Mary H. Porter of Peking and Rev. C. R. Brown. It is hoped that the auxiliaries will be largely represented during the day. Lunch will be served by the ladies of the First Church. The auxiliaries are urged to send their money to the treasurer, Mrs. S. M. Dodge, 64 Santa Clara Avenue, without delay.

Oregon Letter

By George H. Himes.

The First church of this city is looking forward with much interest to the fifty-sixth annual meeting of the General Association of Congregational churches and mnisters, which will be held in its commodious edifice on September 27-29th. In fact all the Congregational churches of this city unite in extending a most cordial invitation to the churches of the State to send full delegations. It is hoped that this will be a record Association, not only in attendance, but in general interest.

The associational sermon will be given by the Rev. R. T. Cross. Rev. E. S. Bollinger will speak on "Needful Changes in Church Life and Present-Day Conditions." Rev. G. W. Nelson on "Need of a Positive Gospel in Preacher and People." Under the general subject, "Relation of the Church to the Young," Rev. H. A. Start will speak on the "Sunday-school"; Rev. E. F. Green on "Young People's Societies"; Professor H. L. Bates on "Amusements." Other subjects are: "The Church and the Nations," by Rev. Dr. W. C. Kantner; "Attitude of the Church to Moral Reforms," by Rev. W. C. Gilmore; "Shall We Give Up the Prayer-meeting?" by Rev. J. L. Hershner; "A Woman's Sphere in Church Life," by Rev. D. V. Poling; "A Man's Sphere in Church Life," by Mrs. E. W. Luckey; "Is the World Growing Better?" by the Rev. Dr. E. L. House. "The Narrative of the Churches" will be by the Rev. Daniel Staver; "The Outlook" by Superintendent Clapp. The Rev. Geo. R. Wallace of Spokane, Washington, is announced for one of the evening addresses. And the Rev. Dr. E. P. Hill of the First Presbyterian Church of Portland for something on "Fellowship" one afternoon. Two other speakers announced, but with no subjects assigned, are the Rev. Drs. J. W. Brougher and E. S. Muckley. The usual provision is made for seasons of devotion and for business

But little has been heard of Local Option since the June election, but its advocates have not been idle. They have not been idle. They have not been making threats or boasts, but have been quietly at work making plans for a fall campaign in November, at which time will come a practical test of the advantage already gained. The wealthiest brewer in this State, Mr. Henry Weinhard, has declared his intention, through able and distinguished counsel, to attack the law on the ground that it is unconstitutional. This action may result in preventing a vote by counties or precincts on the merits of the question until after the contention of the brewer is settled by the courts; and nothing short of a decision by the supreme court of the State will suffice. It is a source of a good deal of satisfaction to see that upholders of the liquor interests are alarmed.

For four or five weeks we, of this upper region of the Pacific Coast, and extending clear through to the British, line, have been suffering from an annual visitation of forest fires, and consequent wholesale destruction of valuable timber, and much smoke. Happily, the long-wished-for rain came last night and showers have continued through the day, so that it now seems certain that further destruction of timber be prevented and the atmosphere cleared up and the large number of tourists passing to and fro through this region may see something of our magnificent scenery, which has been obscured by the dense smoke for the month past.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

By feeding silkworms various substances they are made to produce colored silk. Such is the result of experiments reported to our government by John C. Covert, United States Consul at Lyons, France.

To supply the immediate need for a work of that description, Messrs. A. C. McClurg & Co., of Chicago, will issue about the first of September a "Short History of Oregon," compiled by Sidona B. Johnson, which will cover the early discoveries, the Lewis and Clark explorations, settlement, government, Indian wars and progress. It is essentially a practical work, with the information in a compact and useful form, and it should find a ready sale during the coming year when the Lewis and Clark Exposition will bring Oregon so strongly to the foreground. The volume will be illustrated with portraits of Captains Lewis and Clark and of Thomas Jefferson, and also by a number of interesting pictures of localities.

An effort is being made to save from total destruction the famous frescoes by Michael Angelo in the Sistine chapel at Rome. The walls of the chapel have, during recent years, settled considerably, causing the priceless paintings to crack in a most alarming manner. These cracks are now drawn together by double-headed nails and a mixture of pauzzalone and mortar is then injected by means of a syringe. It has been discovered that several of the paintings centuries ago have been repaired in a similar manner, when after an earthquake parts of one of the walls crumbled and fell down. Experts say that the reason why some of the paintings crack while others are unaffected is that Michael Angelo, in his first frescoes, used too wet mortar.

The present critical situation in Tibet, Manchuria and Japan is ably presented in three articles in "The Missionary Review of the World" for September. In the first Dr. H. O. Dwight describes the siege which is being laid to the "Forbidden Land" and the various missionaries who are waiting around the borders. It is a most interesting and complete account. Dr. John Ross of Mukden—a veteran missionary—tells of the progress made in Manchuria since the Boxer massacres, describes the present situation and the outlook in view of the conflict now going on between Russia and Japan. The third article is by Rev. T. M. McNair of Tokyo, and deals with the movements for and against Christianity now at work in the Mikado's Empire. These are only a few of the splendid articles in this number of the "Review." Others take up South America, South Africa, The Work for Negroes in America, The Belgians and the Kongo Atrocities, Malaysia, China, etc. Published by Funk & Wagnalls, New York, for $2.50 a year.

Older even than China, the oldest existing nation, are the cliff dwellings of Southwestern United States, homes of a race whose very name has perished from the earth. Explorers, puzzling through the Mancos and Casa Verde canyons of Arizona and New Mexico, have found the houses of this strange people in the wildest and most inaccessible of the mountain sides. Did the cliff-dwellers antedate the Pyramids of Egypt? Were they of blood relation to the early inhabitants of the land where the Nile is god? Some students are prepared to answer both questions affirmatively and to give what is to them abundant proof. The pottery from their long-wrecked homes suggests Egypt, and the few inscriptions found have similar suggestion. Mummies, bodies wrapped in cloth, feathers from the breast of the turkey and the all-useful yucca grass, have been dug from burial places among the cliffs, and, in bone and hair much unlike the Indian of today, have a hint of resemblance to a more Oriental type. If the cliff-dwellers left any descendants, however remote, they are doubtless the Moki and Zuni Indians, who, resembling them in habits and appearance, are their closest kinsman.—The Century for September.

The Year Book of the Young Men's Christian Association shows an increase in most of its figures. The number of associations has grown from 1,736 to 1,813, and the membership from 350,455 to 373,502. This is an increase in four years of 118,030 members and of 374 associations. The active membership of the associations remains about the same. The chief growth has been through employed boys and men not affiliated with churches. The number of men giving volunteer service on committees and as directors is 47,787. A notable increase has been made in the amount of property owned, so that now 475 associations own buildings and other property worth nearly $30,000,000, an increase of about $2,000,000 in the past year. A new building was opened every five days. There is over $2,000,000 pledged for new buildings and 120 such enterprises are on foot. The current expenses amount to nearly $4,000,000 a year, or nearly double those of ten years ago. The number of men employed as general secretaries, physical directors, educational directors, religious work directors and boys' work directors has increased from 1,729 to 1,893, while there are nearly 200 such positions seeking properly qualified officers, the two association training schools being unable to supply the demand. The associations have over 500 gymnasiums with nearly 130,000 men and boys, constituting the largest athletic organization in the world.

Commander Booth-Tucker has been at the head of the Salvation Army movement in this country for eight years. Official statistics show that there has been great growth in the army during these years. In 1896 there were 2,000 officers and employees, whereas now there are 3,734. In 1896 there were 620 corps and institutions, while now there are 900. Only 30 institutions for the poor were then maintained, while now 209 are supported, affording 10,000 accommodations as against but 600 in 1896. The army has established three farm colonies, located at Mentor, Ohio; Amity, Colo., and Soledad, Cal. Nearly 100 families have been transplanted from the cities to these colonies, which comprise 3,000 acres. In the California colony the average income last year was $850 from each twenty-acre irrigated tract. The social relief work accomplished by the army is very extensive. It maintains 80 shelters for men, affording 7,774 accommodations, 3 sailors' homes, 6 shelters for women, 15 food depots, 49 industrial homes and wood yards, 45 second-hand stores, 5 labor bureaus, 21 rescue homes, 3 children's homes, 4 day nurseries and 20 "slum posts." The army also distribute annually hundreds of tons of penny ice in the poor districts of the great cities, establishes fresh-air camps for poor women and children, gives summer outings to the destitute in cities, and last year provided 300,000 Thanksgiving and Christmas dinners for the indigent.

The other day a political party nominated for the Vice-Presidency a man who had seen his fourscore and one. There is but little comment upon it; in the main we believe the action is regarded as wise. Since that time another man, a citizen of Philadelphia, took his own life because he was too old to live. He was poor and compelled to work. Day after day he tramped the streets in search of something to do. Whenever he applied there came the one invariable answer, "We want a younger man;" he was sixty-one. The two instances stand out in marked contrast. Some men are younger at eighty than others are at sixty, but such was not true of the cases noted. If the candidate for the Vice-Presidency were a minister and an applicant for a church representing four hundred dollars a year, he would not be considered. Moreover, should he apply for an ordinary clerkship in any of the great interests that he controls his age would reject him. The logic is that years are relative, and age prejudice has no basis in reason. The poor man of sixty should have found employment. His earning ability should have found employment. His earning ability was not over, but the world thought differently, so he burst the gates. The aged minister is one of the problems of the church. We do not know that he is worse off than his fellows, save that age comes earlier. The mechanic at fifty is not laid aside. If he can do things his services are wanted, and such is also true of the minister within limitations. All depends upon the side of the church on which he may happen to be. If on the inside, he may remain; if on the out, woe betide him. The doors swing the other way. A more pitiable position than a minister of sixty looking for a church cannot well be imagined. He may be at the very climax of his powers, but as in the instance to which we have referred, the churches are looking for a younger man.—The Westminster.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson XI. September 11th.

Elijah Taken up Into Heaven.

(II Kings ii: 1-11.)

Golden Text: "He was not; for God took him" (Gen. v: 24).

DAILY HOME READINGS.

M. Elijah Taken Up into Heaven (II Kings ii: 1-11).
T. Enoch Translated (Heb. xi: 1-6).
W. Death of Moses (Deut. xxxiv: 1-9).
T. The Holy Spirit Promised (John xvi: 1-14).
F. The Spirit's Power (Rom. viii: 9-17).
S. Ready! (II Tim. iv: 1-8).
S. Ever with the Lord (I Thess. iv: 9-18).

INTRODUCTORY.

Many events had taken place between the time of Elijah's call at the mouth of the cave and his departure in the chariot of fire. Israel had come under the control of Benhadad, King of Syria. But, owing to the indignities put upon them, Ahab and his people began a war, which resulted in the final overthrow of the Syrian monarch. After the episode concerning Naboth's vineyard Elijah predicted the extinction of Ahab's family, which prophecy led to the king's repentance. Jehosaphat of Judah joined forces with Israel for the recapture of Ramoth-gilead from the Syrians. It was during that battle that Ahab lost his life. Ahaziah reigned in his stead but lived only a short time. Jehoram, his brother, was upon the throne at the time of Elijah's departure into the heavens.

EXPOSITORY.

Vs. 1-6. There were several communities of prophets. Gilgal, Bethel, Jericho and other places had establishments or schools of that sort. The "sons of the prophets" were evidently not descendants of prophets, but were only "students of prophetic learning." "Their fraternity did not resemble the monastic institutions of Europe in either celibacy or community of goods, for some of them were married, and they held personal property. In part, at least, they were supported by contributions such as the Mosaic law prescribed for the support of the priests. They do not seem in general to have been under divine inspiration, but on occasion some of them were so endowed." There is no evidence that the greater prophets were trained in their institutions. Elisha probably did not associate with them until after he had been called as the successor of Elijah.

It was a mournful thought to them all that Elijah must soon leave them. Other prophets had been instrumental in checking the national disintegration, but Elijah had been the greatest instrument for the preservation of not only the unity of the nation, but of the worship of Jehovah. He was the one who could cope with the evil machinations of Queen Jezebel. He did not mean to rebuke the melancholy predictions of his fellow-prophets, but indicated to them that the sorrow was too great to be talked about. The last walk with Elisha was solemn indeed. The two had been together continuously since Elisha had been called from the plow to be the other's successor. The place where the ascension of Elijah is supposed to have taken place is at a bend in the river Jordan, about five miles from Jericho.

Vs. 7. The company of prophets were impelled to follow, but at a reverent distance. What they saw was nothing more than they had expected. That old mantle of Elijah's had on many previous occasions, done him excellent service as a symbol of authority. It now conveys unto the waters the message, "Thus saith the Lord," and the waters divide.

Elisha desired not so much the power and prerogatives of the secular, prophetic office as he did the power to interpret the mind of God to the people. The gift he sought was spiritual. Elijah could not qualify his successor for the tasks of his office, but if Elisha would only put himself in the right attitude, the spiritual endowment would be his. His human faith would secure the divine gift.

SUGGESTIVE.

1. Elijah showed his concern for the interests of the cause by making provision for a continuation of the work.

2. The one who once had great fear and concern for his life comes to the end calmly and trustingly.

3. It was singularly appropriate that such a stormy life as Elijah's should be ended in the way it did. The fire and the whirlwind had been with him always.

4. It is proper to ask, "Did the prophet, as he ascended in the chariot, recall that time of discouragement when he wished for death under the juniper-tree?"

The Treatment of Sin in Literature.

Dr. Munger, in his "Essays for the Day," asks why Hawthorne so often chose sin for his theme, and answers it in the following comprehensive and graphic paragraph:

"For the same reason that the great masters in literature always gravitate to it. The Hebrews put it into the first pages of their sacred books. Job chose it, and set a pace often followed, but not yet overtaken. The Greeks built their drama upon it. Shakespeare and Goethe could not justify their genius, except as over and over again they dealt with it. Dante put it under heaven and hell and all between. Milton could find no theme adequate to his genius but 'man's first disobedience.' Shall we say, then, that a genius makes sin his theme because it suits his purpose as an artist? Let us not so belie him. He takes it because it is the greatest theme, and also because it falls in either with his convictions, as in the case of Milton, or with his temperament, as in the case of Hawthorne. And why is it great? Because it is a violation of the order of the world, and is the defect of humanity. It throws nature wide open to our gaze; we look on the ruin, and see man's greatness; on his misery, and so uncover pity, which becomes a redeeming force. Thus it opens the whole wide play of human life in its highest and deepest relations. Nothing so interests men as their sins and defeats. Tragedy is born of them, and tragedy fixes evermore the steady gaze of mankind."—Selected.

New Boarder Let me have the tenderest part of the fowl.

Old Boarder: Pass him the chicken gravy.—Los Angeles Times.

Our Boys and Girls

Do Animals Think? A True Story.

One day while talking to a friend we became engrossed in the subject of pets.

"I like dogs well enough," said my friend; 'they are able to learn, and in time really seem to love their masters; but a cat is quite different; they are stupid, never willing to be taught, and care only for themselves and the homes they have been raised in."

"Some cats are very clever," I said.

"That may be true, but I have never witnessed any of their cleverness."

Whereupon I related the following story:

A few years ago there lived in our neighborhood a family who owned a beautiful water spaniel named Troy. We had a water spaniel named Sport and two cats named Jenny and Katuti. One afternoon, in the early part of June, Troy followed his mistress to our home, and, creeping in unobserved, placed himself beneath the sofa. Soon after Katuti came in, and, thinking the dog she saw was Sport, went up to him. We heard a low growl, and I hurried to the sofa to protect Katuti, but before I could reach her she had left the room. Supposing she had realized she had found an enemy and would better retreat, we thought no more of it until we saw Jenny, closely followed by Katuti, come in. Going straight to the dog, she boxed his ears soundly. He immediately began to howl, and started toward the door, but this did not satisfy Jenny. She drove him out of the door, across the yard, and into the street, and then she sat watching him until he reached home.

"What made that cat bring Jenny if it was not thought, and what is thought if it is not cleverness in a cat?" And my friend admitted that some cats are clever. —Jeannette Deborah Jackson, in Western Christian Advocate.

A Fine Answer.

From the Alaskan mines comes a story which is worth repeating. A young Swede, whose opportunities had been so limited that he was nothing but a stable boy before he went to the mines, was fortunate enough to secure a good claim, and to dig a considerable amount of gold out of it. His partner, also a Swede, asked him one day:

"What are you going to do with your money?"

"I mean to do more for the world," was the quiet answer, "than the world ever did for me."

He meant it, too, for this ex-hostler has since given something like $50,000 to

endow a college and a hospital in the far West.

The more one considers the answer and the deed the nobler they appear.

So many men ask bitterly, "What has the world ever done for me?" and thus justify the spending of their all upon themselves.

So many workers say, impatiently, "Why should I do better work than the world pays me for?" and thus toil grudgingly on.

So many souls quarrel with life because it does not give them all they desire, and thus become self-pitying, self-indulgent failures.

How different the spirit of this Swedish stable boy, whose generous soul accepted the hardness and indifference of the world, asked nothing from it, but desired all the more to benefit it, and make it a better place for others than it had been for him! —Wellspring.

PoeticJustice on a Street Car.

A conductor on a Broadway car had refused to take a transfer the other day, on the ground that it was long after the hour punched. The passenger was politely told that, under the rules, he could not accept the transfer, and that he would have to pay his fare or leave the car.

"I'll not pay, and I'll not leave the car," said the passenger, savagely.

"I'll pay for you, then," said the conductor, ringing up the fare. "I'd rather lose five cents than wrangle with a passenger."

This would doubtless have closed the incident, had not the irate passenger seen "Abe" Hummel, a well-known lawyer, sitting opposite him. To him the irate one appealed, to know if he was right or wrong in refusing to pay his fare.

"Do you wish my legal advice?" asked Mr. Hummel, with a show of gravity.

"I do."

"I never give legal advice without a fee."

"Well, here's a five dollar bill," said the passenger, peeling off a bill from a big roll, and handing it to Mr. Hummel, who promptly accepted it.

My advice is, pay your fare or get off the car."

"Is that all?"

"No," replied Mr. Hummel. Then calling the conductor, and handing him the bill, he remarked, "It is certainly worth that much money to find and reward a gentlemanly conductor.— Michigan Christian Advocate.

Health's Decalogue.

1. Rise early, retire early, and fill your day with work.

2. Water and bread maintain life; and sunshine are indispensable to health.

3. Frugality and sobriety form the best elixir of longevity.

4. Cleanliness prevents rust; the best cared for machines last the longest.

5. Enough sleep repairs waste and strengthens; too much sleep softens and enfeebles.

6. To be sensibly dressed is to give freedom to one's movements and enough warmth to be protected from sudden changes of temperature.

7. A clean and cheerful house makes a happy home.

8. The mind is refreshed and invigorated by attractions and amusements; but abuse of them leads to dissipation and dissipation to vice.

9. Cheerfulness makes love of life, and love of life is half of health. On the contrary, sadness and discouragement hasten old age.

10. Do you gain your living by your intellect? Then do not allow your arms and legs to grow stiff. Do you earn your bread by your pickax? Do not forget to cultivate your mind and to enlarge your thought.—Selected.

Daniel Webster's Wit.

When a lad Daniel Webster was one day called up by the teacher for punishment. His hands happened to be very dirty. Knowing this, he wet the palm of his right hand, wiping it off on the side of his pantaloons. "Give me your hand," said the teacher, very sternly. Out went the right hand, partially cleansed. The teacher looked at it a moment and said: "Daniel, if you will find another hand in this room as soiled as that I will let you off this time." Instantly came from behind his back his left hand. "Here it is," was the ready reply. "That will do," said the teacher, "for this time you can take your seat, sir!"—Selected.

Autumn.

Lottie M. Halvorsen.

The sun, a globe of ruddy flame,
Seems floating in a misty sea,
And bathes with mellow, golden light
The brilliant foliage of each tree.

The grapes in purple clusters hang,
The peaches show their cheeks of down,
And strewn among the withered grass
Are ripened pears of russet brown.

The passing breezes waft to me
Delicious odors from the vine,
And autumn in her gala robes
Seems every color to combine.

I look away with wistful gaze
Across the meadows, brown and seer,
Where, shadowed in a purple haze,
The mountains' snowy crests uprear.

"O autumn with your dreamy air,
And harvests rich with luscious fruit,
The memories you bring to me
Are sweet as strains on harp and lute."

From Darkness to Light.

Emma Schrader.

Lord, from the darkness that makes life so drear,
I look to thee;
For thou, my friend and guide, art ever near;
And thou dost see
The way I take, and thou wilt lead aright,
And bring my feet again to paths of light.

Lord, in the darkness I have longed for sight,
That I might see
My onward way and choose my steps aright;
But thou to me
That light denied, that I by faith might know
How blest are they who trust, as on I go

And I would learn to love and trust thee more;
Thou art my light,
Then though the darkest clouds may gather o'er,
All will be bright;
For thou wilt choose for me whate'er is best,
And e'en in darkest I shall be blest.

Perfect my trust, O God! that in the dark,
Or in the light,
The sweet content that thou dost give may mark
My soul be light
With heavenly light, till e'en life's darkest night
Shall bring me nearer thee, where all is bright.

To Obtain Peace.

If quiet and peace could only be had by withdrawing from the duties and occupations of active life, then quiet and peace for most of us could never be. It is not in our power to fly to some far and still retreat, in whose quiet we may escape the evils and troubles here. And the corner will never be found in this world where care and evil shall be unknown by human beings. But the peace which the Savior gives his own is peace of heart and mind amid daily duties. It is that "central peace," which may subsist at the heart of endless agitation.—A. K. Boyd, D.D.

Aye, Forever.

We older persons smile now at the things on which not long ago our hearts were set. The world passeth away and the lust thereof. The roll of the oblivious ages soon drowns all other sounds. Names heard in thunder for a time die away with the rest. But he that doeth the will of God abideth forever. Because God liveth, we shall live also. Fill your minds with these thoughts, and they will cool many a fever, banish many a discontent, and soften many a sorrow. Pilgrims and friends of the Eternal, we must not lose ourselves in the fleeting interests of time.—Prof. Bowne.

A Message.

When Christians try to explain their beliefs, they differ; when they practice them, they agree.

Taste has a good deal to do with the forms of worship; temperament with the forms of church government; philosophical training with the forms of theology; but the forms of godliness are simply reflections of the life of Jesus Christ; that is why the best Christians in all churches have a strong family likeness.

There were good reasons why the Protestant churches should separate; there are better reasons why they should draw together.

There are three mile-stones on the road to unity—co-operation, confederation, consolidation. The first mile comes first.

The world owes a great deal to the Methodist Church. We all love to sing Methodist hymns, like, "Jesus, Lover of My Soul." John Wesley's preaching quickened the hearts of Christianity, and revived all the churches. In the sermon the direct appeal to man's will to believe, in the prayer the direct appeal to God's sovereign, secret grace to save, in the life the simple effort to keep the commandments of Christ—that is the Christian program. Good Presbyterians, like good Methodists, are trying to follow it; and they wish one another heartily well in the spirit of their brotherhood.—Henry Van Dyke.

It Is the Deep Current.

It is the shallow stream that soonest grows placid when disturbed and that reflects everything within it. So it is with some lives; they are comparatively undisturbed by all that is added to or taken from them. The ripples soon die away, and the stream glides on, placidly as before. These reflect readily what lies within, and we can soon learn to what is due the temporary disturbance that unsettles them. It is the deep current that goes on with its waves, enlarging and gathering force as they go, that hides its joys and sorrows below the point where human eyes can read the story of gain or loss.—Selected.

Unfailing Remedy for Sunday Sickness.

On Sabbath morning rise at six; use plenty of cold water on the face; and then take internally a dose composed of equal parts of the following ingredients, namely: Will, push, energy, determination, self-respect, respect for God's day, respect for God's book, respect for God's house, a desire to be somebody. Stir well; add a little love just to make sweet. Repeat the dose every three minutes until Sabbath-school time, unless relief comes sooner. If the day is stormy, an external application of overshoes, rubber coats, and umbrellas will be beneficial.—Sunday-school Times.

Reasons for Lean Christians.

They own Bibles, but feast on newspapers.

They sing about peace, but do not surrender to get it.

They pray that the kingdom of heaven may come, but block the way by worldly living.

They listen to sermons on unselfishness, but pamper themselves on food and dress.

They wear crosses, but shrink from bearing them.

They praise Christ with their lips, but declare the things he did to be wholly impracticable now.—Ex.

THE AIMS OF JAPAN.

"What do you propose to do with Manchuria?"

"Oh, Manchuria belongs to China. All that we shall seek is to secure an international guarantee that it shall always belong to China, and that China shall never hand it over to any other power."

"And the Russian Railway?'

"Oh, that will be made international and strictly and exclusively commercial, with its access to the sea at Port Arthur."

"I see; you propose to reproduce in the far East the settlement made in the near East after the Crimean war. Korea Japanized as Egypt is Anglicised, without annexation, and an international guarantee of the integrity of the Chinese Empire in Manchuria. The railway is to be the Bosphorus and Port Arthur the Constantinople of the far East, with free access for trade, but hermetically closed for all purposes of war. And do you think the Russians will ever agree to that?"

"Not willingly, of course," said the Baron. "But possibly. Who can say?" —From "Baron Suyematsu on the Aims of Japan," in the "American Monthly Review of Reviews" for August.

VERY BRAVE.

Papa (at head of stairs): Bessie, tell that young man that it's half past ten.

Young Man: Thank you, sir, and if its not too much trouble I wish you'd let me know when it's a quarter to twelve.

"No, Willie, dear," said mama, "No more cakes tonight. Don't you know you cannot sleep on a full stomach?"

"Well," replied Willie, "I can sleep on my back."—Good Housekeeping.

A Boarding School For Boys.

A private Boarding School for ten boys. Opens Sept. 26; $300 a year. Reference, Rev. C. A. Dickinson, D. D., Ceres, Cal. Address, Four Gables, Fair Oaks, Cal.

September 8:

On September 8th the official excursion of the Young Men's Christian Association leaves San Francisco for St. Louis and the East.

You can save money on your eastern trip by joining this party. Hundreds are going. It will be the grandest excursion of the year.

This is to invite you to join us.

Mr. F. W. Prince, City Ticket Agent of the Santa Fe, will personally conduct the party. His attendance is a guarantee of success.

The going trip will be over the Santa Fe and by way of the Grand Canyon of Arizona. This is the most wonderful scenery in the world. You can see it on this excursion.

The return will be made over other lines, giving opportunity for the greatest sightseeing.

By going with us you will take part in an excursion which is carefully planned for the greatest pleasure at the least cost. It will be to your advantage to write for details. Whether you wish to visit the World's Fair or go to your old home in the East; whether you are going round trip or one way; this is the opportunity you are looking for.

The party is limited. Those who apply early will be given first place.

Ask the Santa Fe,
641 Market Street,
San Francisco.

LOVE.

Aristotle reduced all laws of thinking to ten processes, but Christ reduced all life to one law—the law of love. What is love? Men know love as they know life, but each defies definition. Do you know why? It is because each partakes of the Infinite and cannot be limited by words. What lover ever thought it possible to express in words all the thoughts of his heart? It is because love—we weigh the word here—is of God. Where Paul says "love" in the thirteenth of First Corinthians, read instead "God," and you will have new light thrown on the nature of lvoe as well as on the nature of God.

Rev. Mark Guy Pearse says truly: "The highway of holiness is along the commonest road of life—along your very way. In wind and rain, no matter how it beats—it is only going hand in hand with him."

There can be no such thing as disappointment to me, for I have no desire but that God's will shall be accomplished.—Payson.

THE SEVEN WONDERS OF THE WORLD.

The following convenient rhyme will enable people to remember easily the seven wonders of the world:

The Pyramids first, which in Egypt were laid;
Next Babylon's Garden for Amytis made;
Then Mausalus' Tomb of affection and guilt;
Fourth the Temple of Diana, in Ephesus built;
The Colossus of Rhodes, cast in brass to the sun;
Sixth Jupiter's Statue by Phidias done;
The Pharos of Egypt, last wonder of old;
Or Palace of Cyrus, cemented with gold.

It would also puzzle many people to name the seven wise men of Greece. They were Solon, Bias, Chilo, Periander, Thales, Pittacus and Cleobulus.—The Natoinal Advocate.

How few persons are aware that resources and powers are stored up in the soul—or waiting within easy call—to serve them in all intellectual or moral emergencies.—Rev. Charles G. Ames.

In all of Christ's associations the same inevitable mingling of the sad and glad appears. There was a little family at Bethany in which he often made his home, and the last time he left the hospitable door he carried out with him two memories—the memory of how the eyes of Mary had looked upon his face, eager with the desire to understand all his sacred truth, and the memory of how the same eyes had streamed with tears beside her brother's tomb. The same voices of the populace at Jerusalem which cried, "Hosanna!" cried, "Crucify him!" before the week was done.—Phillips Brooks.

The traffic cost more every year than our whole civil service, our army, or navy, our congress; including the river, harbor and pension bills; all we pay for local government, all national, state and county debts, and all the schools of the country. In fact, this country pays more for liquor than for every function and for every kind of government.—N. Y. Tribune.

We talk about the telescope of faith, but I think we want more the microscope of watchful, grateful love. Apply this to the little bits of our daily lives, in the light of the Spirit, and how wonderfully they come out.—Frances Ridley Havergal.

Win-some-ness.

He who would win a soul must have a winsome spirit. It is not enough to be a good man. Some men seem to be good, but they are not attractive. They have long faces and sad countenances and are cold as ice. The Spirit of God will make the heart warm and the countenance cheerful and bright.

One of the great events of Elijah's ministry was the trial of gods—as to whether Baal or Jehovah was the true God. Baal's prophets prayed long. But no fire fell. Elijah prayed and the answer came at once. This test of Carmel is being repeated every day in thousands of places on the earth. Burdened ones are praying, and God in heaven is hearing and giving answer. Blessings are dropping out of the skies upon the needy, suffering lives, in response to their earnest, faith-filled pleading. The God who answers prayers is the God we all need in our lives of struggle, pain, need and sorrow.

"All answers to prayer may be divided into three classes. If I want a sum of money and ask God for it, he may answer me in one of three ways: (a) He may give me the money in my hand; or (b) he may give me ability to earn it; or (c) he may give me grace to do without it."

EXCURSION RATES

St. Louis

Round Trip Excursion Tickets to St. Louis and Chicago on sale August 8, 9, 10, 18, 19; Sept. 1, 2, 5, 6, 7, 8, and October 3, 4, 5, 6.

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He Came to Himself.

It is a wonderful change when a man comes to himself. Before he was beside himself. He did not think intelligently nor act sensibly. But suddenly his mind began to act rationally. It is so when a sinner turns from the error of his way. He has been beside himself, but light from heaven shines into his mind, and he begins to think intelligently and act wisely.

In the matter of failure in an enterprise, we are most likely to fail in the leading rather than in the support. What God leads us into he will carry us through, at least so far as he wants us to go, if we follow the leadings after enterprises fail because they were of us and not of God. Some fail because after we had begun well, we put our hand on the ark and God being left out withdrew. Some fail because we wanted to keep them up after they had served their purpose.

It is difficult for mortals to remember that giving does not impoverish God, and watching does not weary him. A mother found her small daughter shut up in a closet. "What are you doing in the dark?" asked her mother. "You said God was watching me all the time, and so I thought I would come in here and give him a rest!" It is human nature to try to relieve heaven every now and then by doing a little watching on one's own account. But such private policing is a mistaken policy.

Certain people are always complaining of their hard lot and poverty. They go about with disaster written in their faces; they are walking advertisements of their own failures, their own listless, nerveless, lifeless inactivity; they are always talking, but never doing.—Selected.

Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.

The cross of Christ is the sweetest burden that ever I bore; it is such a burden as wings are to a bird or as sails are to a ship, to carry me forward to my desired haven.—Samuel Rutherford.

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